



HOLINESS TO THE LORD

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GEORGE Q. CANNON,
EDITOR.
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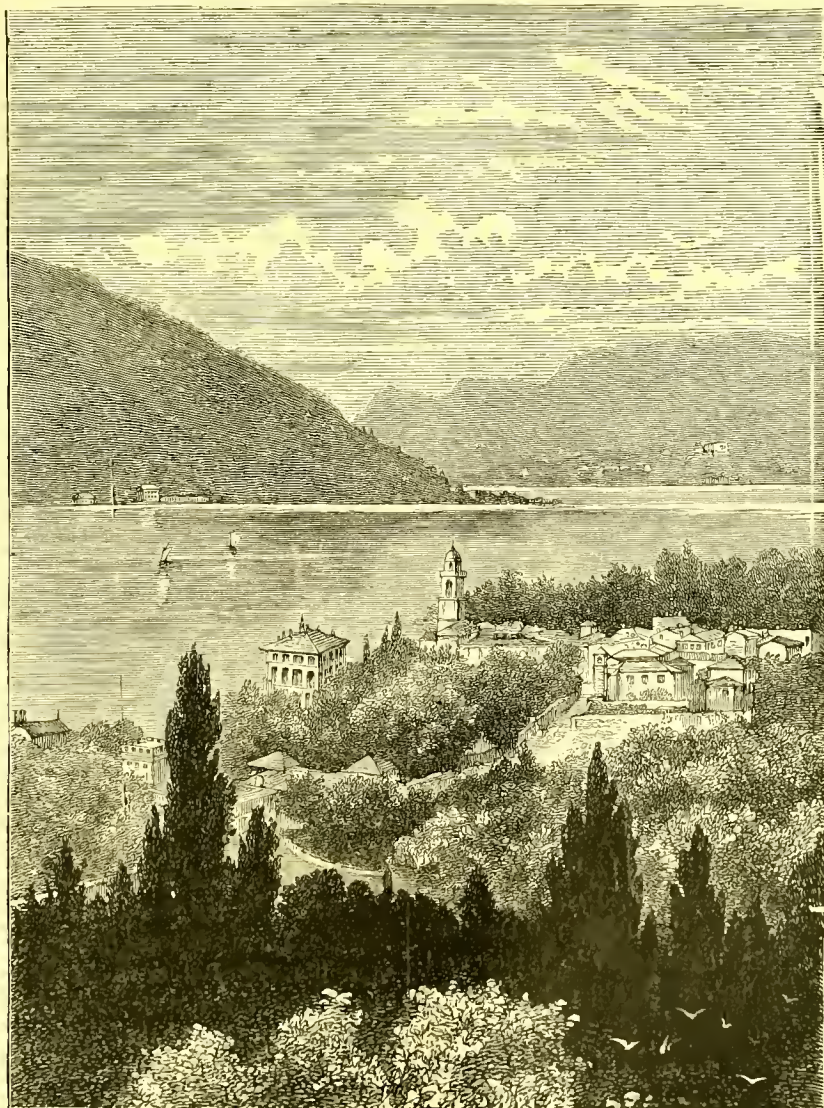
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LAKE COMO, ITALY.

LAKE OF COMO.

THE Lake of Como is a beautiful sheet of water situated at the foot of the Alps in northern Italy. Its picturesque surroundings and the delightful climate existing there have made it popular as a pleasure resort. Its shores are thickly dotted with pretty villas, and many people of affluence have at times made their residences here for the purpose of enjoying the scenery. The lake is about thirty-five miles long and some three miles across in its widest parts.

At the south-west extremity of the lake is the city of Como. It is built in a valley surrounded by verdant hills on which are olive plantations, orange groves and beautiful gardens. The city, which has had an existence since the days of Julius Cæsar, is encircled by an old wall built during the middle ages. It has some fine buildings, notable among which are the cathedral and the town hall, both of which are of marble. The former was erected in the fourteenth and the latter in the thirteenth century.

The city of Como was of considerable importance when the Romans were in power. Since then it has undergone many changes. At the present time, however, it is a thriving town. Numerous industries are engaged in by its inhabitants, and it carries on an extensive trade with Switzerland, which country lies across the Alps north of the city and lake of Como.

PASSER: "Ah! good morning, Pat. How has your father been since I saw you last?" Pat—"Niver a change, sor! He's loomberin' around wid the same owld complaint he's had these foive years." Passer: "Does the doctor give him any hope?" "No, sor! An' be jabers that's about the only thing he hasn't given him."

EMPLOY no one to do what you can easily do yourself.

WHICH PATH?

IN one of our largest country towns there is a tall, two-story house of frame with a bay-window in the central part, while the two wings have each a porch in front of them, the one on the left side being a long, old-fashioned veranda, while the one on the right side is a half octagon. This semi-circular porch gives the whole house a modern, picturesque appearance, and the steep, gabled roof adds to the pretty effect. The house is a large one with a broad central hall, and comfortable, low stairs leading up to the roomy chambers above. Well supplied with all the luxuries of modern civilization in the shape of water and bathroom, electric lights and bells, it is in truth one of the finest country residences of which our Territory can boast. Around it sweeps an ample stretch of lawn in close, velvety richness; rows and groups of trees in artistic negligence dotting the green expanse. In two huge urns grow beautiful foliage plants and climbing ivy. Graveled walks and a circular drive lead from the gateways to the house. A barn with wide provisions for the blooded horses which stamp and fret within its walls, proves to the passers-by that the inmates of this home are not only conscious of what constitutes the good things of this life, but also that God has so blessed them that they are able to gratify their luxurious tastes.

The furnishings of this pretty home are modern and comfortable, although one sees immediately an avoidance of showy effects and startling combinations. All is simple, quiet and in the best of taste. A piano, flutes and various musical instruments proclaim the fact that those within are lovers of music. There are some books, but no elaborate library. Rather would the visitor conclude that the inmates are musicians and workers than students and readers.

Down the broad and softly carpeted staircase comes a young girl with her hat in her

hand and over her arm a prettily embroidered carriage rug.

"Mother," she calls gently, "I am ready now; is there anything you wish me to do while I am out?"

"No, dear, I think not. You may take Philip with you and leave him at Mamie's as I shall be busy getting your costume ready for tonight."

The girl was a perfect blond, with a great sweep of gold-yellow hair, and a sweet, intelligent face whose gentle eyes looked out at you with the modesty and firmness that was so evidently a part of her mother's character. The mother was a finely-formed, handsome woman of fifty, her elegant carriage betokening birth and the breeding of a well-ordered American home. Mrs. Maybert was a woman whose whole life was a harmony of beautiful words and deeds. Few were her words, but they were always gentle and yet no one of her numerous children presumed to question her absolute authority, or to dispute her word. She was a Saint whom to know was to love and honor, honoring the religion she professed for the sake of the woman who carried out its teachings in her daily life. The mother and daughter looked a moment in each other's eyes as they parted, with the sweet reciprocal affection of parent and child. Helen loved her mother because she was so lovable, and the mother gloried in her child because she was so worthy of all respect.

Out into the quiet June sunshine, through the dusty country streets, trotted the blooded horse which drew Helen's buggy along. She thoroughly enjoyed the ride for was she not young and was not the day made for loveliness and content?

"Who is that young girl?" asked a young man of his companion as Helen passed swiftly by, giving them one glimpse of her fair, rounded cheek and the heavy knot of yellow-gold hair under her jaunty turban.

"That is one of the nicest girls in town, the eldest daughter of Joseph Maybert. Not a belle or a beauty I suppose you would say,

but she is so good and so—well, so nice, you know that the fellow who gets her for a wife will be a mighty lucky chap."

"So I should imagine. Is she going with anybody?" using the expressive slang of the day.

For answer the other youth whistled slightly and shrugged his shoulders. "Not much. She is a girl who will not easily fall in love with anybody, and once she is in love I think she will not change in a hurry. Lots of us boys have tried to take her out, and she will go for a time or two but as soon as she thinks we are taking encouragement, she just gives us a quiet, modest hint to stay away. Her sister Lurie is lots prettier and a fellow can get a chance at her, for she is as jolly as a boy although she is not a bit of a rowdy or anything of that sort. But she does not live on such a high pinnacle of propriety and demureness as does Helen."

"Then her name is Helen. That is a pretty name, John. I always liked Helen. It was the name of my little sister that died. If she is a Maybert, her folks are rich, of course. Maybe that is one reason Miss Helen is so distant to all you boys."

"Not a bit of it. Her parents are very well off, but they are just as nice and sociable as the poorest person could be. Her mother is the most perfect lady I ever saw in my life. And her father has been known as the handsomest man in this county for many a year. Their whole family is known everywhere as the model family. No rough nor uncouth behavior ever was seen inside of the Maybert home I can tell you. And I believe all of us boys have been made better-behaved by the influence of that house."

"Your glowing description rouses all my curiosity. I shall be anxious to meet the superb Helen, the dainty Lurie, the queenly mother and the handsome father. Maybe they will not condescend to notice any one so insignificant as my humble self."

"Nonsense, Tony, I don't know of any one who is any better than your family. You

know how your folks are looked upon in this Church."

"Well, I must have a cigar. Come along John, and have a glass of beer and a cigar."

"No, thanks, Tony, I neither drink beer nor smoke cigars. I will go into the drug store and get a glass of soda-water if you like."

The quiet refusal of his companion shamed Tony more than he cared to acknowledge. So with a laugh and a slight sneer he walked away with John to the drug store, remarking as they passed along, "I did not know that you were a teetotaler, John."

Meanwhile the young lady they had been discussing had ridden about, buying a trifle here, asking a question there, and doing all the errands she had set out to do.

And what of the Russells? They were a family who had lived in Salt Lake City almost ever since there had been a Salt Lake City. The father was one of the most brilliant men in the Church. Well educated, highly cultured in mind and morals, he knew Mormonism was true and loved it with his whole heart. But he had been reared in the strict circle of refinement, and to him the principle of plurality had never appealed in all its beauty and dignity. His wife was a lady of breeding and wealth before she joined the Church, and her own nature and her strongly inherited prejudice made it next to impossible for her to treat the principle of celestial marriage with patience. Her children were brought up to be exceedingly well-behaved; their manners in church and at the fireside were irreproachable, but she had little time to teach them to repeat their daily prayer, and as to making it a point to instruct them in the various principles of the gospel, such a thing never entered her head.

Mrs. Russell's boys had grown up to manhood, perfect gentlemen in their manners, handsome and dignified like herself and their father, and if they smoked a few cigars, she did not seek to hide from herself the fact that they were "gentlemen" and a cigar was after all, to her secret soul, the habit of a

"gentleman." Misguided mother! She looked so constantly on the surface of things and actions that she never knew there were strong, rapid currents away down below her gaze; some of which were like to sweep her handsome, gentlemanly boys away into the vortex of sin and death. To be a gentleman was not sufficient protection to her beloved sons, for Satan himself is reported, is he not my good friends, to be in manners and appearance a perfect gentleman?

Three years before the events I have related, her eldest son Anthony and his companion, Laron Osgood, were strolling down Main Street one cold winter evening, and they were met and accosted by a lad several years older than themselves who called: "Say chappies, where are you off' to? Here take a cigarette, it won't hurt you, and it is quite the thing now, for all the youths of Zion to show their manhood by smoking a cigarette?"

At first both the boys refused the offer, but they were subjected to so much banter, and as other mutual acquaintances came up and added their entreaties for the boys to come out and "be men" and cease to be children to be scared by their fathers, they both took a few puffs at the little death-dealing cigarette given to them. The oldest, Laron, smoked his all up, and Anthony noticed that he seemed to relish it, as if he had already acquired the taste. But to Anthony the thing was an abomination, and after a few puffs, he threw it down with a terrible nausea at his stomach. Anthony's father had so carefully guarded his boys that this habit would have to be acquired in secret. However, as all the other boys smoked, and they laughed at him for not doing so, he determined to smoke, sick or no sick.

That was the beginning. It was far from the end of the downward road. Unconscious of the fact, well-authenticated in science, that smoking dulls the moral nature and serves to kill' out the highest and purest thoughts and feelings, the boys ceased to feel the pang of fearful and repentant conscience

when they took up their cigarettes, and both learned to love the weed, and to become quite expert in securing spending money to use for the desired smoke.

Three years constant smoking made its impression upon their physical natures, and the doing of that which they had been taught in their Sunday School classes was wrong had its baneful influence upon their moral and spiritual natures. Anthony's mother found him out, and merely remarked that "Smoking was rather an expensive habit for boys," while the father talked and reasoned in vain. The boys were now old enough to feel themselves, their own masters in so small a thing as they considered this habit.

[TO BE CONTINUED.]

THE ASTRONOMER AND HIS WORK.

WITH the increase of the general information of our people, due in a great measure to our systems of education and to our newspapers, widespread interest prevails today in many matters of purely scientific value. Among these the work of the astronomer is outranked only by that of the electrician in the popular interest which is taken in it. This is not unnatural, for while astronomy makes itself necessary to our daily routine of life only in the matter of providing accurate time, the stars excite our interest and our admiration during the dark hours, with occasionally some phenomenon to take precedence even over our affairs of business during daylight.

But even to the mind well informed in the generality of things, an atmosphere of obscurity seems to surround the astronomer and his doings. There is a mystery in all his actions, his telescopes, by some extraordinary power, perform marvels, and there is witchcraft almost in the symbols, the mathematical shorthand with which he computes. The veil which shrouded alchemy has been torn away, and the science of chemistry stands forth, the

benefits of whose laws we feel in our everyday life. But some remnants of the mysteries of astrology still hang about astronomy and seem to suggest a bound beyond which the non-elect must never venture.

In the work of the astronomer there is much which is technical and which has no popular interest, but the methods which are adopted, some of the steps of the processes and many of the results yield oftentimes exceedingly interesting stories.

But the routine of the astronomer's labors is not idyllic. He need not know the stars by sight, unless his special subject requires it. He consults a catalogue, glances at the time-piece, enters his dark observing room, examines perhaps the setting of his telescope, sits before the instrument and at the proper instant, when the star is seen to cross some thread or line within the tube, he presses the observing key or calls to his assistant who is recording in a lighted alcove near at hand, and an observation is made. Again and again the click of the key or the "tip" to the assistant notes an observation taken and hour after hour if necessary these monotonous measures are made.

For the work of the astronomer is measuring. The story which the stars have to tell us we must learn from their light, and all that we know of stellar astronomy has been gleaned, little by little, from the close observation of the points of light which stud the sky.

First we have the place of the star in the vault of the heavens, then its color, its brightness, and last of all, the composition of its light as revealed by the spectroscope. From the careful and intelligent comparison of these four items, observed for many stars during many years, scientists are able to prove the many curious and interesting facts which are presented in our astronomies.

And the astronomer works with hardly a hope of seeing any results from his observations. He is piling up facts of position, of brightness, of color, of spectrum for the benefit of posterity.

Consideration within the present year of some slight variation in some small measurement of the stars, suggested to Chandler that the pole of the earth has a very small orbital motion, moving through a circle of about ninety feet diameter in about a year. For the discussion of this problem a certain class of observations of astronomers, even back to the time of Bradley, a century and a half ago, were subjected to close scrutiny, and were made at this late date to yield up their evidence upon this point. And in its turn this discovery, infinitesimal as it may be as regards the daily routine of our lives, means to the astronomer much in labor and much in value in the revision and refinement of his catalogues. In every other investigation the astronomer depends upon the work of his predecessors, long since passed away, and gleans from their observations the minute facts and differences which make or mar his own hypotheses.

Investigation into some small irregularities in the motion of Sirius, into which the observations for many years were introduced, convinced Bessel that this bright star had a companion, but a dozen or twenty years elapsed before this companion was found by the younger Clark, at Cambridge, while testing a newly-completed large telescope. These are not isolated cases in astronomy, but are the rule, and statements of them could be repeated covering the whole history of science. This would, however, be wearisome and unnecessary in an article of this character. They show that the progress of astronomy is by means of little factors, which when discovered and applied to known observations show them in a new light, and form stepping-stones to the solution of astronomical problems.

John Ritchie, Jr.

(TO BE CONCLUDED.)

Leave your business unduly and your business will leave you.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson XXXVI.—Enoch and His City.

TEXT—Pearl of Great Price.—Book of Moses.

And it came to pass that Enoch¹ journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, abode upon him, and he heard a voice from heaven saying, Enoch, my son, prophesy unto this people, and say unto them, Repent, for thus saith the Lord, I am angry with this people, and my fierce anger is kindled against them, for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off; and for these many generations, even since the day that I created them, have they gone astray, and have denied me; and have sought their own counsels in the dark, and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father Adam.

* * * * *

And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying, Why is it that I have found favor in thy sight,² and am but a lad, and all the people hate me for I am slow of speech,³ wherefore am I thy servant?

And the Lord said unto Enoch, Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled,⁴ and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good.

* * * * *

Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so. And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land, A Seer⁵ hath the Lord raised up unto His people.

And it came to pass that Enoch went forth in the land, among the people, standing upon the hills, and the high places, and cried with a loud voice, testifying against their works, and all men were offended because of him.

* * * And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled even according to his command, and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch. * * * And the Lord called His people ZION, because they were of one heart, and one mind; and dwelt in righteousness; and there was no poor among them, and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION. And it came to pass that Enoch talked with the Lord, and he

said unto the Lord, Surely Zion shall dwell in safety for ever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion in process of time was taken up into heaven!¹⁷ And the Lord said unto Enoch, Behold mine abode forever.

* * * * *

And all the days of Zion, in the days of Enoch, were 365 years;⁸ and Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into His own bosom, and from thence went forth the saying, ZION IS FLED.

¹Genesis 5: 18, 21-24. ²Exodus 3: 11. ³Exodus 4: 10. ⁴Psalms 81: 10. Col. 4: 3. ⁵Mosiah 8: 13-18. ⁶Doc. and Cov. 64: 41-43; 97: 19-21. ⁷Doc. and Cov. 45: 11, 12; 84: 99, 100. ⁸Doc. and Cov. 107: 48, 49.

LESSON STATEMENT.

Enoch belonged to the seventh generation after Adam; though Adam was still living at the time Enoch was born. Most of the people had at this time become very wicked, and the Lord called Enoch to travel and preach repentance to them. Enoch, however, asked the Lord why he was chosen for such a work seeing that he was but a boy, and could not talk fluently; and the Lord answered by promising him divine aid in his ministry. The eyes of Enoch were strengthened and he saw the unnumbered creations of God which are usually invisible to human sight; he was thereafter called a "Seer." And Enoch preached to the people, and he led the people of God in battle against their enemies. His faith was so great that the earth trembled, mountains were moved and rivers were turned when he commanded; and the enemies of God feared greatly because of Enoch's power. Enoch, and the few people who believed in him, were so humble and united in all things that the Lord called them "Zion," meaning the pure in heart. They built a city and called it the city of Zion. The Lord showed Enoch in a vision that the city and people of Zion would be taken from the earth, because of the wickedness of the other inhabitants. And after the city had existed about 365 years, the entire city, and the people living in it, and Enoch himself, were all taken up to heaven. We learn from

revelation, that Enoch's city will again be restored to the earth, when the Zion of the last days is fully established.

NOTES.

INVISIBLE CREATIONS.—The things that are visible to the human eyes are but a small fraction of the vast creations of our Father. We learn through revelation that God created all things spiritually before he formed any bodily on earth. When the eyes of man are opened through the power of God, then these invisible glories are made plain. When Elisha and his servant were surrounded by the Syrian soldiers the young man was afraid, but the prophet prayed in his behalf, and his eyes were strengthened and he saw that the hills were covered with spiritual beings in the form of armed men, ready to fight for the man of God. (See II. Kings 6: 15-17; II. Chronicles 32: 7, 8.)

NO POOR IN ZION.—In the city that Enoch built there were no poor people. All were united and lived in harmony. The Lord has revealed that in this Church there will yet be formed an organization of the people by which all will be common owners of the property, none being richer or poorer than the rest. This system, which has not yet been demanded in full of the people, is called the United Order, or the Order of Enoch.

ZION.—This title the Lord bestowed upon the people of Enoch. It means "the pure in heart;" and Christ said that the pure in heart are blessed, for they shall see God. (Matt. 5: 8; Doc. and Cov. 97:16.) There are three distinct places called by this name in sacred writings, and these are: first, the Zion of Enoch; second, the Zion at Jerusalem—Mount Zion, as it was commonly called—and third, the Zion to be established on this continent, by the people of God in these days. At the time of Christ's second coming the Zion of America and the Zion of Enoch will be united.

WHAT WE MAY LEARN FROM THIS LESSON.

1. That the Lord sometimes calls to His ministry young and inexperienced men provided they are worthy. 2. That God will inspire even the weakest of His servants to act in His name with power, as He did in the case of Enoch. 3. That the Lord is able to protect His servants whenever they are in danger. 4. That Enoch saw by the power of God many things which are ordinarily invisible. 5. That God called the people of Enoch "Zion," because they were pure in heart. 6. That the Lord took Enoch's city away from the earth because of the wickedness of the rest of the people. 7. That that city will yet be restored to the earth.

QUESTIONS ON THE LESSON.

1. To what special mission was Enoch called? 2. How did Enoch reply to the Lord when called to preach to the people? 3. What did the Lord promise him? 4. What change came over Enoch's powers of vision? 5. Why was Enoch called a seer? 6. Why did the people receive Enoch's teachings? 7. What proof have you that Enoch possessed great faith? 8. Who built the city of Zion? 9. Why was the place so called? 10. What other places by the same name are mentioned in sacred writings? 11. What did the Lord do to the city of Enoch? 12. When will this city be restored to earth? 13. What is meant by the United Order among this people?

A DOUBLE LESSON.

THERE is a mine of counsel in the following stray bit, found floating unclaimed upon the sea of journalism. And if parents and teachers will only stop to dig out the truth (it is not far below the surface, either), and then apply it in the training of children, they will find that this practical method of teaching the Golden Rule, or any other rule, for that matter, results in a far more fruitful impression than the mere enunciation of "Do unto others as you would have them do unto you," be it a thousand times reiterated. It contains a lesson well worth learning by both parents and children:—

"A boy came home red, rumpled, bruised, and excited. 'Come my son,' said his father, 'what is the matter? You seem to have been fighting. Was the boy larger than you are?'"

"The boy looked uneasy, and mumbled, 'No; I don't know that he was.'"

"Really! And now what did you fight for?"

"A long delay, then he blurted out the truth, 'Cause he wouldn't give me half of his apple.'"

"Indeed! Didn't give you half of his apple! So you have set up as a highway robber,

taking your neighbor's goods? And a bully and a coward whipping a smaller boy! Go, now, and get washed and dressed."

"'He deserves a whipping,' said his sister.

"'Not at all. He has not lied; he told frankly the truth.'"

"'The boy, glad of getting off so well, soon returned to the tea-table, wearing a smiling face.

"'There is no place for you,' said his father, calmly. 'Such principles as you act upon are not popular at this table. You will find proper food for a boy who conducts himself as you have done, on a stand in the corner of the kitchen.'"

"But breakfast and supper thus arranged proved unendurable to the boy.

"'Can I ever come back?' asked the poor child.

"'Certainly, when you have made your affairs right.'"

"'But how can I do it?'"

"'Take your own money, buy the little boy an apple, and give it to him with an apology. Then you will be once more an honorable fellow, and we shall be glad of your company.'"

"And so they settled it."

GONE SHOPPING WITH MY WIFE.

THERE is at least one lawyer in Detroit who tells the truth. It is his custom to put on his office door, notices—

"Gone to lunch; be back in half an hour."

"Gone to court; back in three hours."

"Gone out to see a man; back in ten minutes."

And so on, and callers are generally successful in waiting for him.

One day last week a caller found this:

"Gone shopping with my wife; will be back I don't know when."

The caller didn't wait, neither did four others who called.

SNOWED IN.

(CONTINUED FROM PAGE 561.)

THEY had started in the same direction Fred had pursued, but had now deviated from it and were some distance south. They wandered on until night began to close about them, and they saw they should be obliged to return to the cabin. Retracing their steps, they entered the cabin, and sat down by the fire in grim silence. An hour passed so, when the old man, roughly dashing a tear from his eye said, "Sam, I think that boy's lost."

Sam shuffled his feet uneasily, and staring at the fire said, "Why didn't he have sense enough to stay here, as we told him?"

"I like that boy, mighty well I do, and I can't bear ter think anything's happened ter him."

Sam's head seemed to recede between his gaunt shoulders, and he pulled his hat over his eyes. He never displayed feelings of tenderness, but in the depths of his heart there was a very warm affection for Fred, and the idea that anything had happened to him, was very unpleasant, to say the least.

They sat thus almost all night, saying very little to one another. Sam dozed several times, but awoke, frequently, with a start, and looked towards the door, then he would settle down for another nap. Old man Davis sat looking into the fire for several hours, when towards morning, he threw himself wearily upon his bunk, and his troubled thoughts were submerged in sleep.

In the morning, with heavy hearts they looked out across the dazzling white hills. It had stopped snowing, and the sky was clear, giving promise of a bright day.

"I reckon Fred's done for," remarked Davis. Sam as usual, said nothing, but proceeded with preparations for breakfast. He had scarcely placed their scant portion of bread to bake, when they heard the crunching of footsteps on the snow outside. They stared at each other a moment, then simul-

taneously sprang to the door, and pulled it open.

There, before their astonished eyes, stood Fred! By his side was a little mule, with a fine buck thrown across its back.

"Fred!" cried the old man, with choked utterance.

"I have the buck," said Fred, then his strength gave way, and he swooned.

Sam, who had hastened to his side, caught him as he fell, and carried him into the cabin. They rubbed him thoroughly, and gave him plenty of whiskey. Under this vigorous treatment he revived, and was able to sit up and recount his adventures.

He told them how he had tracked the deer, of his success in finding and killing it, of his descent into the shaft, where the deer in its flight had accidentally leapt, and of his un-availing efforts to get out.

"I tried for a long time," he said, "but found that I could not climb, for the walls of the shaft were almost devoid of projections. After a while, I heard two shots fired, but having left my rifle on the brink of the hole, was unable to respond. I shouted as loud as I could, and until I was so hoarse I couldn't speak."

"Funny we didn't hear you," said the old man, "we was out huntin' fur you but must a been a good ways off."

"When I found I couldn't shout any more, I gave myself up as lost. It was very cold, and a feeling of numbness came over me, I sat down on the body of the deer, and began to ponder over the gloomy prospects before me."

"It's a wonder yer ever got back ter tell on it. But how did yer ever get outen that hole?"

"I'll come to that by and by," said Fred laughing. "Well, I must have remained there a long time, thinking of my awful situation, when a most unearthly clamor sounded near my ear, and startled me. At first, it seemed a confused noise, but I soon recognized the bray of a mule, that had evidently wandered away from her owner's camp. On looking

about I was bewildered by my surroundings. The mule's braying, which sounded close to my ear, did not allay this feeling. Stiff in every joint, I sat up and looked at the sky. It was clear and blue, and the snow was not falling. I noticed when I assumed a sitting posture, I could not hear the braying as distinctly as before, so laying my head to the ground, I listened. Then I could hear it plainly."

"Zounds, boy, where was the beast?" asked Davis.

"I didn't stop to inquire, but after ascertaining that its bray could be heard distinctly issuing from the spot where the deer's body had fallen, I mustered all my strength, and pulled it aside, turned back its head, and used one of its antlers with which to dig. The ground did not offer much resistance, for there seemed to be a hole, which had been covered only by fallen debris, and snow. I soon managed to clear this away, and found an opening about four feet in diameter. It was penetrated by daylight, and looking in, I saw it sloped gently to an opening in the hillside. I was evidently in an abandoned mining shaft and tunnel. Inside of the tunnel, whither she had fled for protection from the storm, stood the poor little mule, shivering with cold, and braying with all her might."

His companions opened their eyes and mouths with astonishment, which greatly amused Fred.

"She probably made the tracks we were following day before yesterday," he said, with a twinkle in his eye. "It took me only a few minutes to crawl through the hole and pull the deer after me. I threw my young buck across the little animal's back, and led her forth into the open air."

"You're in astounding good luck," interrupted Davis.

"I was not sure that I could find my way back to the cabin, for of course the snow had entirely obliterated tracks of any kind. Well, I trudged along, picking my path as well as I

could, and at last, I thought I had found the right way."

"It's a wonder y'did," drawled Sam.

"Why didn't yer have sense enough ter blaze trees when yer went, as I told yer?" asked the old man.

"I forgot all about it when I discovered deer tracks," replied Fred. After I thought I had found the path, I encountered another serious discouragement. My strength, which had hitherto been sustained by excitement, began to fail, and I feared I should swoon before I reached my destination. I laid my arm across the mule's back, and supporting myself thus, managed to walk slowly to the hut, and here I am, with one of the finest young bucks in the mountains to save us from starvation."

"Yer a pretty plucky boy, Fred," said the old man shaking his hands warmly, "and I'll be hanged, ef I don't like yer spunk! But we've forgot all about the poor little mule, Sam, go fetch her to the door. She shall be cared for as well as any of us."

He then heaped wood on the fire, until it roared and crackled merrily, and Fred lying comfortably on a heavy blanket, fell into a pleasant sleep, from which he was awakened by the aroma of roasted venison, and the old man's query, "Don't you want some breakfast, Fred?"

He sat up, rubbing his eyes, and as soon as he was thoroughly awake, was prepared to eat a hearty meal. Sam served him a good sized slice of venison, and then sat down opposite him.

If anyone had observed Sam closely, they might have seen a tear of gratification in his eye, but no one did, and no one considered him capable of deep emotion or affection.

All three of the men did full justice to the roasted venison, but were rather silent during the repast.

Old man Davis could not keep his eyes from Fred's handsome face, and as the boy looked up, and caught his expression of admiration and pleasure, the old fellow ex-

claimed, "I'll be beat black and blue ef I don't like yer spunk!"

The heavy snow did not last much longer, and the boys were soon enabled to return to the Fork for a fresh supply of provisions. Here they were welcomed heartily by their friends, who listened to the old man's account of Fred's adventure with interest. After hearing it they pronounced the boy a "nervy feller," and so thoroughly did it establish his reputation, that he was never again called a "tenderfoot."

G. L. B.

SAVED FROM CHOLERA.

THE present excitement in the east and other parts of the world concerning the dread disease cholera, has brought to mind an interesting and remarkable experience related to us by Brother John T. Caine as having occurred in the year 1849. Elder N. H. Felt was presiding over the St. Louis conference, where between two and three thousand Latter-day Saints were located, many of whom were refugees from the mob violence at Nauvoo, but the greater part were newly-arrived immigrants from Europe en route to Salt Lake.

The city of St. Louis, where the bulk of the Saints resided, was divided, for Church purposes, into six wards, corresponding to the municipal wards of the city. Two experienced and faithful Elders were appointed to labor among and preside over the Saints living in each of these wards. These ward presidents with the presidents of the branch and his counselors, a clerk and an assistant clerk formed the council of the branch, corresponding in some respects to the High Council of a Stake. The members of this council were energetic and faithful in the discharge of their duties, the result being that a thrifty and an efficient Church organization was established and maintained in that city for many years.

About this time the cholera was raging in various parts of the United States, and espec-

ially in and around New Orleans, from which point it began to ascend the Mississippi River. It seemed nearly certain that the disease would reach St. Louis, and President Felt was impressed with the necessity of preparing the Elders against this scourge. He therefore expressed a desire that the members of the branch council should meet at a certain appointed time, that they might fast and pray, and bless each other, so as to escape any ill effects of this disease, and also to be a benefit to the Saints around them.

At the time appointed all of the Elders, with one exception, met, and after earnestly praying to the Lord for His Spirit and help, they blessed and set each other apart for the purpose of administering to the sick among the Saints of God. Remarkable to relate, that after the cholera had reached St. Louis, many of the Saints were afflicted with it and the Elders were almost constantly among those who were prostrated, administering to them according to the rites of the Church, and also assisting them in every possible way; but notwithstanding their constant exposure to this malady, all of the members of that council, with the one exception of the man who had failed to attend the meeting, passed through the ordeal unharmed. This brother who had not been in attendance at the meeting and thus had failed to share with his brethren in their prayers, and receive of their blessings, though a young and strong man, was attacked by the disease and died, and thus failed to reach the gathering place of the Saints for which he had left his native land. This was a source of much regret to his family and friends who had known and loved him as a zealous and faithful Elder, and a successful laborer in the gospel ministry.

This incident should encourage our young people to exercise faith in God and to seek for His help under all circumstances of trial and affliction. No one should unnecessarily expose himself to disease and trouble, but when duty points the way in which the Elders of the Church or the Saints should walk, those who are thus directed should seek God

in faith and humility and rely upon Him for assistance in times of danger and disaster. He will not desert His faithful children, and even though the most deadly disease may lie in the road of the Saints of God, He has all power to protect them from the effects of any scourge, and, unless for some wise purpose known to Himself, He will always do this.

In these days when we may expect overflowing scourges to afflict humanity, it is well for us to have that faith in God, which can only be acquired by observing His laws; and He will enable us to stand strong in the earth until the full measure of our creation is accomplished. C.

EARLY LIFE OF GENERAL GRANT.

ABOUT twenty-five miles south-east of the City of Cincinnati, Ohio; situated on the Ohio River, is a little village called Point Pleasant. It has a population of less than two hundred, and is noted only as being the birth-place of one whose name is among the foremost in the history of our country. Here on the 27th of April, 1822, was born a child whom his parents named Hiram Ulysses but who subsequently became known to the world generally as Ulysses S. Grant.

How his name got changed was in this way. On entering the United States Military Academy at West Point his name was enrolled by mistake as "Ulysses S." It is believed this error occurred through getting his and his brother Simpson's names confused. Simpson was also his mother's maiden name. He made some attempts to have the mistake corrected on the Academy record, but through some cause the enrolling clerk neglected to attend to it, and young Grant finally adopted the change and afterwards signed his name "U. S. Grant." His schoolmates at the Military Academy, on seeing the initials U. S. at once nick-named him "Uncle Sam!" and among his military associates he was known by this name ever afterwards.

When young Ulysses was less than two

years of age his parents moved to a place named Georgetown, in an adjoining county to the one in which he was born. It was here where the future general and president spent his boyhood days.

Of his early life one of his biographers relates the following incidents which are characteristic of the man he afterwards became:

"Grant was by no means a brilliant lad at school. He was slow in acquiring knowledge, but so patient and persevering that he would never give up a task until he had mastered it; and whatever was once impressed on his mind was never forgotten.

"At one time, when he was quite a little fellow, he had an unusually difficult lesson to learn. '*You can't master that task,*' remarked one of his schoolmates.

"'*Can't!*' returned Grant, '*what does that mean?*'

"'*Well, it means just that you can't.*'

"Grant had really never heard the word before, and began to hunt it up in his old dictionary. At last he came to his teacher and asked,

"'*What is the meaning of 'can't?*' The word is not in the dictionary.'

"The teacher explained its origin, and how it came to be corrupted by abbreviation, and then, to impress an important truth upon the minds of his young pupils, he added,

"'*If, in the struggles through life, any person should assert that 'you can't' do anything that you had set your mind upon accomplishing, let your reply be, if the work be a good and a lawful one, 'The word can't is not in the dictionary.'*

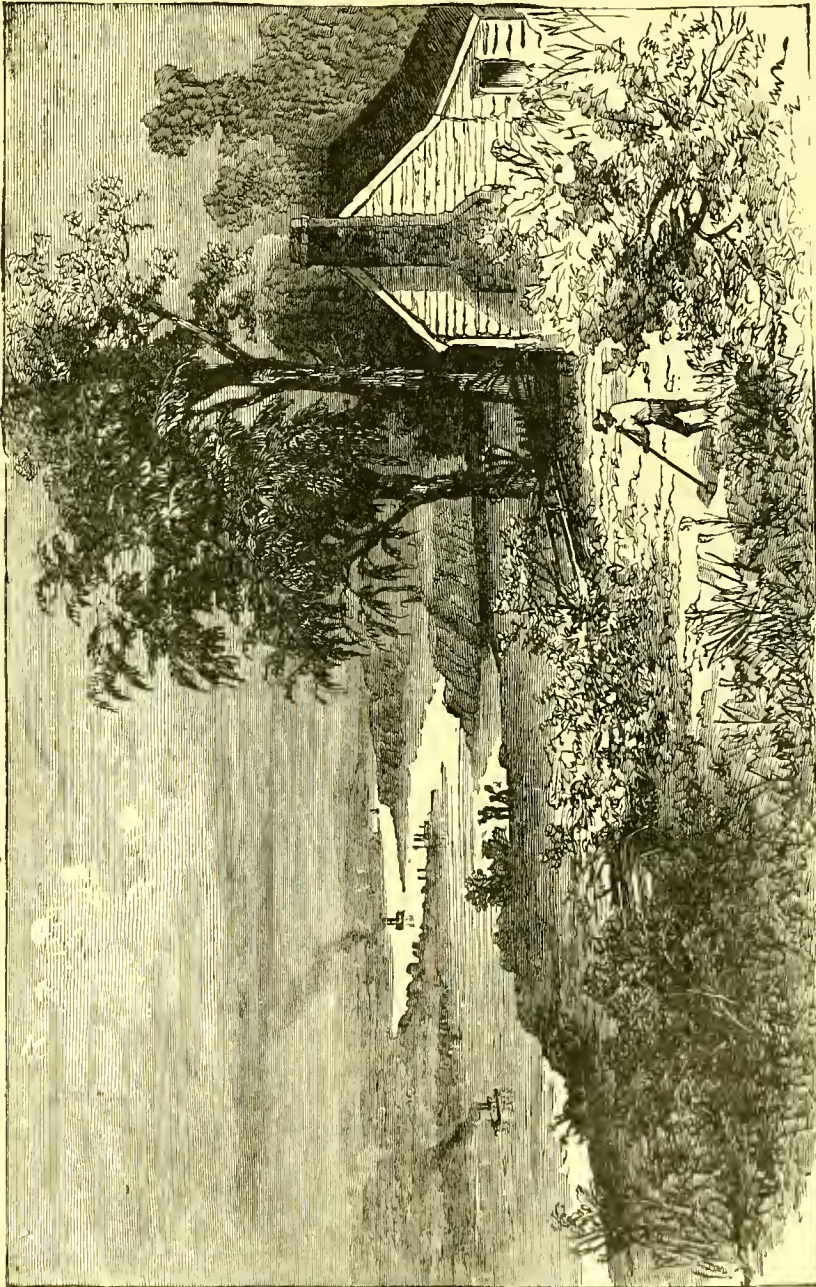
"Grant never forgot the incident. He not only conquered his studies, but in after years he often replied to those who declared he would fail in attaining his object, that '*the word 'can't' is not to be found in any dictionary.*'

"When he was about twelve years old his father sent him to buy a horse of a farmer named Ralston, who lived some distance in

the country. Before starting the boy was given his errand as follows:

“‘Now remember, Ulysses, when you see

lars, and, rather than you should come away without the horse, you had better give him sixty dollars.’



POINT PLEASANT, OHIO, THE BIRTH-PLACE OF GENERAL GRANT.

Mr. Ralston, tell him I have sent you to buy his horse, and offer him fifty dollars for it. If he will not take that, offer him fifty-five dol-

“Ulysses carefully repeated the instructions, and his father felt assured that he would carry them out with his usual faithfulness and

discretion. "The boy, however, was a little thrown off his balance by Mr. Ralston's direct question,

"Well, Ulysses, how much did your father tell you to give for him?"

"Remembering his mother's oft-repeated injunction to tell the truth at all times, he replied,

"Why, father told me to offer you fifty dollars at first, and, if that would not do, to give you fifty-five dollars; and rather than come away without the horse, I was to pay sixty dollars."

"It is needless to say that Ralston refused to sell the horse for less than sixty dollars.

"I am sorry for that," returned Grant; "for on looking at the horse I have determined not to give more than fifty dollars for it, although father said I might give sixty. You may take fifty, if you like, or you may keep the horse."

"We are glad to say that Ulysses rode the horse home.

"A brother of Grant's father had settled in Canada, and while there had become impressed with the strong British antipathy towards the United States government. His son John, however, he sent to the same school where young Ulysses was studying, in order that he might be able to gain a better education than he could at that time obtain in Canada.

"Of course John had been brought up with the same feelings as his father, and he did not hesitate to speak in a disparaging manner about American affairs, especially when it redounded to the praise of the 'mother country.'

"One day, after a long debate on the two forms of government, the love of country, etc., John exclaimed,

"You may say as much as you like, Ulysses, about Washington, but he was nothing better than a rebel. He fought against his king."

"Now, Jack," returned Grant quickly, "you must stop talking like that, or I'll give you a thrashing. Mother says I must not

fight, but must forgive my enemies. You may abuse me as much as you please; but if you abuse Washington, I'll just take off my coat and thrash you, though you were ten times my cousin, and then mother may whip me afterwards as much as she likes."

"Jack, however, was not inclined to retract his words, and the two boys at last came to hard blows.

"Ulysses got the best of it, but came home with some suspicious marks upon his face.

"So, young man," exclaimed his mother, "you have been fighting, notwithstanding all I have said to you about it!"

"Ulysses, with his usual straightforwardness, told the whole story, but his mother still felt that he ought to be punished for disobeying her. The father, however, appreciating the boy's spirit, interfered.

"I tell thee what it is, wife," he remarked, "the boy does not deserve to be punished. He has only stood up for his country, and he that, as a boy, will stand up and fight in defense of the honor and integrity of the name of Washington, will rise, if God spares his life, to be a man, and a Christian, too."

"Years after, when the two cousins met in Canada, Jack, then a fine-looking man, exclaimed,

"I say, U. S., do you remember the thrashing you gave me at school for calling Washington a rebel?"

"Yes," replied Grant with a laugh, "and I would do it again under the same circumstances."

"The school where Ulysses and his cousin studied together was of a very ordinary stamp; but when Grant was fifteen he was sent to the seminary of Maysville, Kentucky. His teacher here, Mr. N. W. Richeson, declares that he ranked well in all his studies, and that his deportment was exceptionally good. Several years after leaving the seminary, Grant called upon his former teacher, remarking that he couldn't think of passing Maysville without seeing him."

Of General Grant's remarkable career in the great war of the rebellion, and his subsequent

attainment to the office of chief executive of the nation it is needless at present to speak. So prominent is his name in the history of our country that most of our readers are to a great extent acquainted with his public life.

TOPICS OF THE TIMES.

The Cholera.—Marriage.

AT the present writing there is scarcely a room for doubt concerning cholera having landed on our shores. A number of people have died in New York City, and several in other places, who are said to have fallen victims to this dreadful scourge. It appears to be a mystery as to how the disease has effected an entrance, as the quarantine regulations have been exceedingly strict, and everything has been done apparently that could be done to confine it to the ships and the people who have crossed the ocean from the shores of Europe. Men may take all the precautionary measures that they can think of to prevent the entrance of a plague of this kind into a country as extensive as ours is, and yet utterly fail in accomplishing their object. Such plagues travel with remarkable speed and certainty, and it is exceedingly difficult to tell how the seeds of disease are spread. The medical men who are acting on the Board of Health and in other public capacities endeavor by every means to encourage the people and to make them think that with ordinary care there is no danger. They feel this to be their duty, because there is a general belief that fear has a great deal to do with the spread of cholera, and that many persons are seized with all the symptoms of the disease through the feelings of alarm which they have concerning it. It is not many days ago since Sir Edwin Arnold, who has lived a considerable portion of his life in Asia, and who is familiar with cholera, expressed a contempt for the fears that were entertained about this disease. He said he did not dread the cholera as much as he did

bronchitis, and that with ordinary care in regard to diet and the fluids that are taken into the system there need be little fear entertained concerning cholera by any healthy person of well regulated habits.

Undoubtedly diet has much to do with this and with all other diseases. People who are careful concerning that which they eat and drink, and who keep their bodies in a healthy condition, are less liable to attacks of disease than those who are careless upon these points, or are intemperate either in eating or drinking.

It is interesting in this connection to record the fact that the Jews have been less liable to attacks from cholera during its prevalence in former years than the Gentiles. It is said that the Jewish communities of the East have not felt the recent visitation of cholera very heavily. The years 1839, 1842 and 1849 were cholera years in Algeria. During those years, and while the cholera was prevalent, the proportions of Jews who were affected were less than half of the proportions of non-Jews. It is stated on good authority that the mortality from cholera at Buda Pesth, in Hungary, in 1857, was about seven times greater among the Christians than among the Jews.

In a pamphlet published in 1868 by Dr. Scalzi, Professor of Medicine at the University of Rome, it is asserted that the death rate from cholera in that city in 1866 was a trifle over 69 per cent. among Catholics, and about 43 per cent. among other denominations, and only 22 per cent. among Jews.

This is a very striking difference in the rate of mortality. It is said that similar evidence exists in reference to the various cholera outbreaks in Great Britain. From these evidences there seems to be little doubt that the Jews enjoy a much greater immunity from cholera than the people of other races and creeds.

The question may be pertinently asked at the present time, why is this? What are the differences between the Jews and the Christians that would be likely to produce such re

sults. On no point is there so great a difference as in diet. While the Jews have departed in many things from the law of Moses, and have grown careless in many directions, still they do, where they are faithful to their religion, take great care in regard to diet. Animals that are slaughtered for the use of Christians and are sold freely to them would be rejected in a great many instances by the butchers who kill for the Jews. Upon this point they are exceedingly scrupulous, and every animal that is killed is examined with the greatest scrutiny by men who follow the business as a profession. The flesh of swine also, and of other creatures that is freely eaten by Gentiles, is rejected by the Jews. The Lord inspired His servant Moses to give rules of living to the Jews, that they might be preserved from many of the evils that afflict humanity. He desired His people to be a healthy people, and He desired also that they might live; for He inspired His servants to utter a great many predictions concerning their future. They have been exceedingly tenacious of life, and they have survived persecutions and afflictions under which a race with less vitality would have succumbed and perished.

The Latter-day Saints will find sooner or later that the Lord's words to them concerning the care of their bodies, and the kind of food that they should eat, and the beverages which they should refrain from, were not idle words, but that they had a meaning, and that the Lord had a purpose in making them known to His people. The careless and the disobedient will undoubtedly suffer the consequences of their neglect, and in the days to come their posterity will be less likely to increase and maintain their foothold in the land than if they had been obedient to the counsel which God has given concerning these matters.

TO ONE who has not given the subject of marriage any thought it would be a startling statement to say that there are today in the United States about six hundred young men

in every thousand who have reached the age of thirty who are single; yet this is true, as investigation will prove. It is asserted that there are about three million men in our Republic between 20 and 30 years of age unmarried. Observation as well as records show that young men are marrying later in life than young men did thirty years ago. Statistics seem to indicate that when a man past thirty years of age marries he takes a young woman under twenty-five years of age, and not one of his own years. Those of his own age are apt to be fixed in their habits, and not so attractive in other directions as younger women are.

We are apt to look upon the people of Europe with pity; but in this respect their condition is far preferable to that of many in this country. In Russia 373 men and 573 women in every thousand who marry are married under twenty years of age; while in England 776 men and 829 women in every thousand are married between twenty and thirty. In all countries, but particularly in Russia and France, the marriage ages of the women are much below those of the men. In France particularly the mothers bend every energy towards having their daughters marry young; while among the peasant class in Russia youthful marriages are very common.

It is asserted that if the average number per family had been as great in 1890, when the census was taken, as in 1860, there would have been six millions in the United States above what the recent census reveals. This is a very serious falling off, and it becomes a question of great importance to know what are the causes of these results. Those who have paid attention to this question attribute it to the increase of wealth. A young man hesitates to ask a girl to sacrifice the comforts to which she has been accustomed in her father's house to live in the style that he could furnish on the wages or salary which he earns. Young men of fine feelings shrink from this, and postpone marriage, hoping that they will be in a better position after a little to take upon them the

responsibility of matrimony. It is no longer fashionable to begin married life in an humble way.

And is not this the case among the Latter-day Saints to a great extent? I frequently hear it said, "I am not ready to marry, because I am not able to provide such a home as I wish." It is often the case that young people begin now in a style which their fathers and mothers have only reached after long years of toil, and they scarcely think it proper to marry unless they can do this. This is a great mistake, and in our community it should be guarded against. Where true love exists between the sexes the woman is as well prepared to submit to the inconveniences connected with keeping house on a small income as the man. If young people looked at this in the right light, they would realize that there is a great pleasure attending their joint exertions to increase their comforts and conveniences. It adds very much to the enjoyment of these additions to their household stock when they have planned and worked together to obtain them, and in years to come it will be a source of happiness to reflect upon their exertions, the self denial they practiced, and the sacrifices which they made to surround themselves with the conveniences which they would then enjoy.

Among the Latter-day Saints everything should be done that is possible to encourage marriages, and early marriages, too; and we should carefully guard against the spread of the feeling that marriage must be deferred until comfortable homes and surroundings are secured.

The Editor.

SOCIETY is like a lawn, where every roughness is smoothed, every bramble eradicated, and where the eye is delighted by the smiling verdure of a velvet surface. He, however, who would study nature in its wildness and variety, must plunge into the forest, must explore the glen, must stem the torrent, and dare the precipice.

LITTLE WILLIE.

(CONTINUED FROM PAGE 560.)

ABOUT this time Willie entered a phonographic class taught by Brother G. D. Watt, and received a course of ten lessons. At the close of this course Brother Watt recommended that the class should continue their meetings, and that two of their number should be appointed teachers. The class requested their teacher to make a selection of two that he thought would be best fitted for this position. Brother Watt complied, and named Willie for one of the two. When he was nominated he objected to the appointment, but his will was overruled by the united wish of his class. Nevertheless he felt that it was no small undertaking to assume the position of a teacher of a class which had had privileges equal to his own. He knew that if he accepted the office of teacher he would have to lead them over ground entirely new to himself; that he would have to advance without a guide, learn without a teacher, and then be guide and teacher to others.

Willie and his fellow teacher labored diligently to qualify themselves to do justice to the office conferred upon them, and in a measure succeeded; for they led the class till many of the students could write from seventy-five to one hundred words per minute.

Then they organized a debating school. The debaters were required to speak slowly in order to suit the convenience of the class, and each member was required to report as nearly verbatim as possible. In this way, Willie became able to write a hundred and fifty words per minute. The benefits derived from his attending this class were of great service to him in after life.

About this time Willie went to visit his cousins, Thomas, John, William and Isabella, who were students at a high school at Pontefract, and only had a vacation at the close of each term of six months. They were now at home enjoying their half-yearly vacation of two weeks. Willie was glad to meet them, and they were glad to meet Willie, and the

prospect was that there were good times ahead.

Willie and his cousin Thomas were about the same age, but Thomas, who was the eldest of his cousins, was better educated than Willie, having completed a thorough mathematical course, and being able to speak five or six different languages. When Willie saw the accomplishments of his cousin he could hardly help wishing that his parents had been able to give him so liberal an education. He determined to make good use of his visit, and therefore he requested his cousin to accept him as his pupil during the vacation. Thomas consented and Willie entered upon his studies at once.

Willie felt that this was a golden opportunity for him, and therefore he endeavored to carry out strictly all the instructions of his young teacher. After studying hard for awhile Willie and his three cousins would take a stroll through the fields, gather flowers, and study botany from the great book of nature.

After Willie had been there a few days it was proposed that he and Thomas should go down into the pit at Black Bay colliery and see the men at work. This was agreed upon. The day for them to go down into the pit arrived. The boys arose about four o'clock in the morning. Each dressed himself in an old suit of clothes, despatched a hasty breakfast, and then they reported themselves ready. Willie's Uncle Christopher, who had procured them the privilege of visiting the colliery works, placed them in charge of a gentleman who was an overseer in the bottom of the pit.

They repaired to the colliery. Here was a large engine and strong ropes which were used to draw coal out of the pit. Willie looked over the pit side. It almost made him dizzy, for it was three hundred and sixty feet deep.

It was now time for them to step onto the platform and await the signal for descending. The signal was given and down they went at a very rapid rate. Soon they reached the bottom. Here they entered a cabin and a very strange sight met their view. About

thirty colliers were seated in the cabin. Their faces were very black, teeth white, lips red, and their eyes shone like stars. Each collier had a piece of clay in his hand, and a candle stuck in it. The guide now furnished Willie and Thomas a candle and a piece of clay each.

Then they left the cabin. Horses were traveling in various directions. About fifty of them were employed in this pit. Some of the horses were very large and some of them were very small. The small ones were used in low passages to convey cars of coal to the main tracks, and from there the large horses would pull them to the mouth of the pit. Eight hundred tons of coal were drawn daily out of this pit.

The guide now led them along a passage that was very high. There was a large rope, also some wires, stretched along this passage. Willie thought that the wires resembled a telegraph line. He had seen railroads and telegraph lines above ground, but never had dreamed that they could be found in the earth, away down so far below the surface.

While Willie was wondering about what he saw around him, a slight noise proceeded from the wires, and the guide exclaimed, "Ah! they are telegraphing from the junction. We must get out of the way; the cars are coming. All stepped to one side to wait for their passing. The guide's last remarks astonished Willie.

"What did you say, sir?" inquired Willie, "is there a railroad and a telegraph line down here?"

"Yes," responded the guide, "there are both a railroad and a telegraph here."

WILLIE.—"How long are they, sir?"

GUIDE.—The telegraph line is a mile long. This incline track is the same length; both extend from the junction to the mouth of the pit."

WILLIE.—"What is the junction, sir?"

GUIDE.—It is a point to which cars loaded with coal are brought from various directions, and that rope there," pointing at the one stretched along the passage, "extends from

the junction to the mouth of the pit. At the junction it runs around a large drum. When a sufficient number of loaded cars have been collected, the end of the rope at the junction is attached to them. When all is ready they telegraph to the mouth of the pit. Then those who are there fasten their end of the rope to a large number of empty cars, and the loaded cars draw the empty ones."

Before this explanation was concluded the noise from the passing cars interrupted the conversation. Willie and Thomas raised their candles to a favorable position so that they could have a good look at them. After the cars had gone past, their guide led the way to the junction. There was the large drum around which the rope was extended that was fastened to the cars, and teams were continually arriving with loaded cars, and returning with empty ones. The teamsters seemed content down in their dark abiding places, and sang and whistled in a most cheerful manner.

(TO BE CONTINUED.)

XII.--THE JAREDITES.

The Jaredites as Metal-workers—The Use of Iron—The Remains Found by the People of Limhi—The Jaredite Language.

ONE of the most marked characteristics of Jaredite civilization was the perfection reached by that people in working the metals. They were skillful in the manufacture of machinery and tools and in the fabrication of weapons of war. Gold, silver, iron, copper, brass were all wrought into things of usefulness and beauty by the hand of the cunning workman. It is somewhat strange that the fact of the use of iron by the Jaredites has been advanced as an argument against the divine authenticity of the Book of Mormon. Its opponents have declared that no remains of ancient iron implements have been found on this continent, apparently forgetting that as iron rusts

and crumbles to dust far sooner than any other of the useful metals, it would be more remarkable if many finds of iron remains were made than the contrary. But notwithstanding the denunciations of objectors, sufficient ancient worked iron has been found to show that it was used by the former inhabitants of this continent and to prove that the statements in the Book of Mormon are correct. We will cite a few instances.

In digging a well at Cincinnati, Ohio, in 1820, at the depth of eighty feet, the workmen came upon the stump of a tree, three feet in diameter, rooted in its native soil, which had been cut with an ax or other sharp instrument. *Iron rust* was found on the top of the stump, as if the ax had been decomposed during the time the mass of earth rested upon it. Again the six bell-shaped brass plates found on the breast of the skeleton exhumed at Kinderhook, Illinois, already referred to, were fastened together, according to a writer in the "Times and Seasons," by rings through each and clasped with two clasps. "The rings and clasps appeared to be of iron very much oxidated." The "Quincy Whig" says they were "secured and fastened together by two *iron* wires, but which were so decayed that they readily crumbled to dust on being handled."

Mr. Atwater, in the Report of the American Antiquarian Society for 1820, says that in the mounds, besides the various stone instruments, "there have been found very well manufactured swords and knives of iron and possibly steel." At Marietta, in 1819, in a burial mound, by the side of the skeleton, the remains of a sword were unearthed; the blade itself was not discovered but a streak of rust extended its whole length. Two or three broken pieces of a copper tube were also found filled with iron rust, and near the feet a piece of ore, which was nearly pure iron. (Report of the American Antiquarian Society, 1820, pp. 168-172.) At Circleville, lying on a mirror of isinglass, a plate of iron was found, of course oxidized. Before being broken it resembled a plate of cast iron. The

Natchez, as well as the Aztecs, had a tradition that the country had been once inhabited by white people, who had the use of iron tools. (Ibid, p. 273.)

It will be remembered that when Limhi, king of the Nephites in the land of Lehi-Nephi, (B. C. 122) desired to open up communication with their friends in Zarahemla, he sent out an exploring expedition which, after a lengthy absence, returned without discovering the objects of its search. The explorers had been lost in the wilderness, where they had wandered many days; they also traveled in a strange land among abundant waters, and though they did not find their fellow-countrymen of Zarahemla, they discovered a desolate land which was covered with the bones of men and of beasts, and which was full of the ruins of buildings of every kind: a land which evidently had once been the home of a mighty people. As a testimony of the truth of their statements they brought back to Lehi-Nephi twenty-four gold plates which were covered with undecipherable engravings. They also brought samples of large copper and brass breast-plates, and of swords. Now, while the breast-plates were perfectly sound, the swords were in a state of decay. The hilts had perished and the blades were cankered with rust.* These were the remains of the once favored Jaredites, who some four or five hundred years before had perished in fratricidal strife. That to which we wish to draw attention is that even at that time the steel and iron of their swords had rusted, while the brass and copper armor had entirely resisted the ravages of time. This being the case in less than five hundred years, how can we expect to find many traces of articles manufactured of iron, when twenty-five hundred years have passed away.

Of the language of the Jaredites we know next to nothing, except that it was at first the uncorrupted tongue spoken by the descendants of Noah until the confusion of languages at Babel. By divine condescension Jared

and his companions were permitted to retain the old form of speech. The only word that we have that we are certain belonged to that language is Deseret, the honey bee. Curelom and Cumom may have belonged to the ancient tongue, most probably they did if the animals to whom these names were applied were known to Jared before his colony left Asia, otherwise they were probably first used when the animals were discovered on this continent. There are several proper names used by the antediluvians and Hebrews which also appear in Jaredite history. This makes it probable that they all, in their original forms, belonged to the uncorrupted universal language. Among these names are: Aaron, Ether, Gilead, Heth, Jared, Levi, Nimrod, Noah, Omer.

George Reynolds.

TIDINESS.

IT seems a very simple matter, yet how few people really are tidy, and fewer still understand the real import of tidiness, and its effect upon our lives as a governing principle. In the generally understood meaning of the word—care of one's person, surroundings, belongings—its wider significance is mostly lost. Regarding this, a late writer in the *Woman's World* says:

"Untidy habits unfortunately too often lead to untidy modes of thought and expression. A careless method of reading certainly entails a slovenly way of thinking, and so the memory becomes unreliable; persons come to have a vague idea of having read something somewhere about a certain matter, but when asked to give details, the usual reply is, 'Oh, I forget; but I'm certain I saw or heard something about the matter.' It is this mental untidiness that makes the conversation of the majority of so-called clever women so unsatisfactory, and the writing of others so unreadable. They mix their metaphors, muddle their dates, and double up their participles in a most amazing manner; and

* Mosiah 8: 8—11.

the result is that the readers of modern fiction speak in a way to make a lover of 'English undefiled' turn in his grave. Without accuracy of thought there can be no accuracy of expression, and therefore no sensible or profitable conversation. But indeed as Tallyrand observed, 'conversation is lost in art;' every one chats, or gossips, or makes speeches, or epigrams, or puns, but people do not converse, for the simple reason that they are afraid of betraying the chaotic state of their minds. They meet to dance, to dine, drink tea, play tunes, read poetry, but not to converse—not to 'speak often one with another,' as the old Hebrew poet puts it; but if a Coleridge was to come again, would people care to listen to his conversation or monologue? Not even, perhaps, if the divine Teacher himself reappeared, who caused the hearts of his followers to 'burn within them as he talked with them by the way?' So one of the greatest pleasures in this life is lost by the mental untidiness that makes conversation impossible."

CHURCH SCHOOL PAPERS.—NO. 16.

OFFICE OF THE GENERAL BOARD OF
EDUCATION,

October 1st, 1892.

Church School Convention.—The fourth annual convention of the Church School organization was held at the L. D. S. College building, Salt Lake City, Wednesday, June 3rd.

Forenoon session, 10 a. m. There were on the stand of the members of the General Board of Education: Apostles Lorenzo Snow and Anton H. Lund, General Superintendent Dr. K. G. Maeser, Captain Willard Young and Secretary George Reynolds; of the Board of Examiners: Dr. J. E. Talmage, Professors J. H. Paul, Benjamin Cluff and Willard Done.

General Superintendent K. G. Maeser presided, and Professor Willard Done acted as Secretary.

After the usual devotional exercises, the chairman addressed the large audience on the subject of District Conventions; the attendance at which was obligatory upon all licensed and certificated Church School teachers, but should not be neglected by members of our educational Boards. It was also declared desirable that Religion Class Instructors, teachers in Sunday Schools and officers of M. I. Associations should take part in these exercises.

The speaker complained that it was a source of great annoyance and a drawback in our progress that many Church School teachers and members of Boards of Education did not post themselves in regard to the contents of the "Church School Papers" in the JUVENILE INSTRUCTOR. He expressed the desire that in future all concerned should consider it their duty to keep informed concerning these official communications. The great inefficiency in some of the statistical and financial reports were referred to and the cause in most instances declared to be found in the irregularity of keeping records and accounts at some of the schools. He stated that he had been instructed by the General Board to more carefully examine in future these books at his periodical visits.

The General Board desired to have all Stake and Local Boards of Education composed of active members, and if there should be members here or there, prevented from taking an active part in our educational labors, they should be honorably released and replaced by others that would work. Boards should meet quarterly in regular sessions, besides in special sessions when necessity should require. Visiting Committees, for members of the Boards, appointments in the educational interests throughout their respective Stakes were spoken of. The decision of the General Board was emphasized that no appropriation should be made to any school that would not run forty weeks as the full school year, unless satisfactory reasons for a shorter period were given and accepted. One

hundred and twelve Religion Classes in nineteen Stakes had thus far been reported, which, although a fine beginning, was by no means the work designed to be; and all members of our Church School organization were exhorted to lend their utmost efforts in the accomplishment of that work.

The aims and nature of these classes were fully explained in the afternoon by President G. Q. Cannon and Apostle Snow. In regard to the methods in theological instructions, the Leaflets were especially recommended to our teachers, and that the latter should shape their religious instructions in the higher classes in such a manner as to enable Sunday School teachers, Religion Class Instructors and M. I. Association officers to pattern after them. Although the ambition of many of our young people to go east for the purpose of pursuing higher studies was commented upon, the General Board desired to state, nevertheless, that much caution should be exercised by teachers in counseling their students to take such a course, as in several instances young people have gone but ill-prepared scientifically as well as spiritually, and one soul lost from among them is too great a price for all the learning they can get there.

Captain Willard Young spoke upon Circular No. 8 of the General Board of Education, calling particular attention to the subject of authority for establishing Church schools. There had been prepared certain credentials authorizing those to whom they were issued to conduct schools of specified grade. A blank letter was to be signed by each Stake Board and sent to the General Board of Education, applying for a certificate entitling this board to conduct certain schools in that Stake. The certificates would be issued by the General Board upon the receipt of the letter of application. It should be understood that all communications from the teachers of any institution will be directed to the Stake Board, and by them to the General Board. Also, appropriations will be made to the Stake Boards and distributed among the various institutions in the respec-

tive Stakes. The necessity of proper order in these matters was emphasized.

Dr. James E. Talmage made some remarks upon the subject of examinations, pointing out their necessity in Church schools. No one was to teach in the Church school system who did not hold credentials from the General Board; such credentials could be easily obtained. First a license was issued for one year, and in that time the holder must be able to show to what extended credentials he was entitled. The Church school system was a perfectly organized one, and perfect order was maintained in the carrying into effect of the provisions of the General Board. Regular examinations were held each year by the board of examiners, and these should be properly regarded by each applicant or they would become too cumbersome.

Afternoon Session at 2 p. m. After the opening exercises. L. F. Moench, principal of the Weber Stake Academy, conducted a drill in the principles of class discipline, prefacing the exercise by introductory remarks.

Reports of the following institutions were made, the statements of the representatives being generally of an encouraging nature with regard to the work done, but somewhat discouraging from a financial standpoint:

Randolph Seminary, Brigham Young Academy, Brigham Young College, Latter-day Saint's College, Central Seminary, Eighteenth Ward Seminary, Bannock Stake Academy, Cassia Stake Academy, Davis Stake Academy, Emery Stake Academy, Huntington Seminary, Juab Stake Academy, Manti Seminary, Gunnison Seminary, San Pete Stake Academy, Box Elder Stake Academy, Malad Stake Academy, Oneida Stake Academy, Franklin Seminary, Panguitch Stake Academy, Parowan Stake Academy, Parowan Seminary, Uintah Stake Academy, St. George Stake Academy, Sevier Stake Academy, Weber Stake Academy, and Wasatch Stake Academy.

Miss Amy Brown, of the Brigham Young Academy, gave an exercise in

busy work, illustrating her method of keeping children busy when nothing of a formal nature is required.

The importance of busy work was spoken of, as a spirit of independence and order is thus infused into the child and mischief avoided. Thoroughness and system are necessary as the busy work of the young pupil will to a certain extent influence his later labor.

The material should be properly classified and should consist of familiar objects, from which many articles may be constructed. The sand table, for the representation of geographical ideas, is one of the most important articles. In clay modelling, many of the children's faculties are developed.

Colored charts may be employed for the representation of various objects and the construction of pictures. Cardboard letters are employed for the construction of simple words and sentences and blackboard designs for the assistance of other classes.

Prof. J. H. Paul conducted an exercise in calisthenics. Such exercises were commended for the development of the muscles and for the recreation of the students. They are easy of introduction, as the pupils will imitate the teacher, and upon him depend the freedom and grace of the pupil's movements. The various series were taken through by a class and then by the professor alone, the most important exercises being illustrated.

Apostle Anthon H. Lund spoke of the difficulties in the way of the organization and perpetuation of Church schools; yet the system stands on a more solid basis than before. It is desirable that the Church schools be placed on a higher plane than the district schools, that students of greater advancement may be drawn to them. There should be no discouragement, for there will be no financial failures in this work.

The Religion Classes are important, for it is necessary that our children be taught in the principles of the gospel. The district schools must be patronized and all the good possible obtained from them. Since Church schools can be established in but a few places,

it is necessary that Religion Classes supplement the work of the district schools. The best time of meeting for these would probably be in the morning in the summer, and after school in the winter. Where this has been tried the results are good.

A similar system has been thought of by a Catholic bishop, who thought that children of that faith might be taught in the district schools and then religious classes supplement this work in teaching the faith. But this was objected to by other Catholics who recognized the fact that teachers of a different faith, even though saying nothing of religion, would exert an influence somewhat contrary to Catholicism. This objection to our system does not hold good, for the reason that in a majority of cases the district schools are under the direction of those of our own faith and no influence contrary to our faith will be felt, although of course no religious instruction can be given in the district schools.

President George Q. Cannon spoke in substance as follows: In places where district schools are taught by members of our Church, there is not so much necessity for Church schools as there is where other conditions prevail. Judging from the reports which have been given, it seems that the Church schools are becoming more firmly established, and the people are maintaining their disposition to sustain them.

Brother Lund has a right to speak upon the subject of religion classes, as it was upon his original suggestion that their organization was recommended by the general board. Their idea in suggesting the organization of these classes was that the condition of the people generally would not permit of the establishment of a very great number of Church schools; thus it would become necessary to conduct these religious classes, in order to counteract the tendency of the district schools to win the children from religion. This tendency does not necessarily result from actual infidelic teachings, so much as from the tendency toward unbelief in the text books and literature of the day,

especially when these are employed by teachers not of our faith. Unless pains are taken to counteract this tendency, a great many will lose all liking for religious principles, and become alienated in their feelings toward the gospel.

Since religion cannot be taught in the district schools, it seems imperatively necessary that children should be taught principles of religion outside of their regular school course. There is something very interesting about religion as taught by the Latter-day Saints, and no child can read the books of our faith without being attracted by its principles. But where there is not a natural tendency toward the study of these truths, lessons in the gospel should be imparted, and thus a foundation be laid which will have a beautiful effect upon the child.

And when those teachers not of our religious belief are apparently exemplary men, the danger of leading the children away from their religion is increased, as the little ones are unable to judge from the proper standpoint, and their affections are drawn out towards their instructors, thus leading them to accept without question what is taught them. The Catholics understand this principle, and Catholicism is a growing influence in consequence of the excellence of their educational establishments. Even Protestants educated in these schools are drawn out in sympathy for the principles of Catholicism.

The Church schools should be advanced so that there will be no competition between them and the district schools. The great difficulty experienced in the past has been the lack of suitable teachers and advanced students, but there will soon be an improvement in this respect.

The important and beneficial effect of intellectual and physical training was dwelt upon, independence of thought and action being especially commended.

We must not rest until institutions are established here that will satisfy the highest ambition of every one of our children in an

educational way. We should have a class of educators here more advanced than in any other part of the world, with manual training schools and institutions. All other necessary classes, for development should be obtained in all directions. This advancement is possible, for we have the truth, and truth is powerful. There is no need of wasting time in considering those principles which we know from the first to be wrong.

The speaker expressed himself as willing to aid this educational movement in all ways in his power, and stated that this willingness is shared by other members of the Presidency. He especially requested that none of those engaged in this pursuit leave it for another because more remunerative; financial matters should not be given undue importance, when opposed to the accomplishment of the greatest good to the children of the Saints. And the Lord will prosper, even in financial matters those who sacrifice monetary matters to the cause of truth.

There is no higher calling than that of a teacher, though it is laborious and not very remunerative; still there are great rewards attending it, and those who follow it will be the means of doing great good. Their labors will be productive of that high happiness which always follows the devotion of one's self to others.

Examinations were held during the summer at Paris, Logan, Salt Lake, Provo and Manti, the results of which will be published in the next number of the Church school papers.

New Appointments: Daniel Hansen, Assistant Principal Oneida Stake Academy at Preston; James Rawlins, Principal Davis Stake Academy, Farmington; Emil Isgreen, Principal Weber Stake Academy, Ogden; Frank Olson, Principal Summit Stake Academy, Coalville; Justin D. Call, Principal Juab Stake Academy, Nephi; George Christensen, Principal L. D. S. Seminary, Mt. Pleasant; Newton Noyes, Principal Sanpete Stake Academy, Ephraim; John T. Miller, Principal L. D. S. Seminary, Gun-

nison; David L. Richards, Principal Pan-guitch Stake Academy; Lewis J. Bushman, Principal L. D. S. Seminary, Escalante; Joseph A. Sill, Principal L. D. S. Seminary, Parowan; Homer McCarty, Principal Parowan Stake Academy; Thomas A. Condie, Principal L. D. S. Seminary, Franklin, Idaho; John Mills, Principal Diaz Academy, Mexico.

By order of the General Board of Education.

Dr. Karl G. Maeser, Gen. Supt.

“HE’S GOT IT.”

AMONG the passengers on the St. Louis train recently was a woman very much overdressed, accompanied by a bright-looking nurse girl and a self-willed, tyrannical boy of about three years.

The boy aroused the indignation of the passengers by his continued shrieks, and kicks, and screams, and his viciousness toward the patient nurse. He tore her bonnet, scratched her hands and finally spit in her face, without a word of remonstrance from the mother.

Whenever the nurse manifested any firmness the mother chided her sharply.

Finally the mother composed herself for a nap and about the time the boy had slapped the nurse for the fiftieth time a wasp came sailing in and flew on the window of the nurse’s seat. The boy at once tried to catch it.

The nurse caught his hand and said coaxingly—

“Harry mustn’t touch. Bug will bite Harry.”

Harry screamed savagely and began to kick and pound the nurse.

The mother without opening her eyes, or lifting her head, cried out sharply—

“Why will you tease that child so, Mary? Let him have what he wants at once.”

“But ma’am, it’s a”—

“Let him have it, I say.”

Thus encouraged, Harry clutched at the wasp and caught it. The yell that followed brought tears of joy to the passengers.

The mother awoke again.

“Mary!” she cried, “let him have it!”

Mary turned in her seat and said confusedly—

“He’s got it, ma’am!”

REMEMBER ME.

Draw near to me, O God, while I am young;
Instruct my heart and guide my foolish tongue;
Hedge me about, direct my slippery feet
To shun the snares that youth is prone to meet.
Inspire my life with wisdom, love and light,
That I may learn to love the paths of right,
And through the strict observance of Thy will
Be fit a high and honored place to fill;
And prove a credit to my parents dear,
Whose sacred union gave me being here.
May all my gifts be used to honor Thee,
And in Thy mercy, Lord, remember me.

Dispose my soul, Just One, when I am old,
To shield Thy lambs from wolves within the fold;
And when my wrinkled cheeks and silvered hair
Are bleak with years and laden down with care,
May youth exult to speak my glad renown.
And justice raise no plea to put it down.
May counsel leave my lips as streams the spring
Which to the thirsty plants doth verdure bring.
May truth’s devotion teach my heart and mind
The debt of love I owe to humankind,
That I may help the world to warm and cheer
And make it better for my being here;
Use me as best Thy wisdom fit may see,
And in Thy love, Kind One, remember me.

Abide with me, O Lord, when death shall come;
Send angels kind to guide my spirit home;
Remove from me the fear and sting of death,
And may I praise Thee with my latest breath.
Then may I feel assured and reconciled
That heaven will own me as its welcome child.
Then may I wear with loved ones gone before,
The crown of life with Christ for evermore;
Where death and suffering shall no more annoy,
And rob the heart of all its cherished joy.
There souls shall bask in sweet supernal grace,
Each honored in its proper sphere and place,
Where love links hope to hope and breast to breast,
And life soars on, with endless progress blest.
Lord, help me then to hope and trust in thee;
In youth, in age, in death remember me.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, OCTOBER 1, 1892.

EDITORIAL THOUGHTS.

Juvenile Smokers—The Influence of the Jews.



THE increase of juvenile smokers in the United States is creating considerable alarm among those who have paid attention to the effect which the use of tobacco has upon all classes of people, but especially upon young people. An eminent physician makes the statement that the boy who smokes at seven, will drink whisky at fourteen, take morphine at twenty, and wind up with cocaine and the rest of the narcotics at thirty, and later on. He says further, that "it may look like overstating and exaggerating things when I say that tobacco when habitually used by the young leads to a species of imbecility; that the juvenile smoker will lie, cheat and steal. This kind of insanity I have observed in quite a number of patients at the St. Vincent's Institution. The patients presented all the characteristics of young incorrigibles. There was not one among them who was able to comprehend that tobacco was injuring him. The sense of propriety, the faculty to distinguish between right and wrong, was lost."

While he thus speaks about the young who use tobacco, he says that its use is followed by disastrous effects in others as well as young people. After people become used to it, they are frequently troubled with heart disturbances, and it often produces some form of insanity. Of course, this last is where it is used excessively.

French medical observers are of the opinion that one of the factors causing the decrease of population in France is the excessive use of tobacco. It is stated that the offspring of inveterate tobacco consumers are

puny and stunted in stature and lack the power of resistance, especially on the part of the nervous system.

It is alleged that an astounding percentage of the candidates for admission to West Point and other military schools are rejected on account of what is called the tobacco heart—that is, their hearts are affected by the use of tobacco. No young man is allowed to enter the U. S. Military Academy at West Point without undergoing a strict examination physically, and if there be any weakness detected, those affected by it are rejected. It is a strong argument against the use of tobacco by young people when we are told that a large number of those who apply there cannot enter because of the bad condition of their vital organs, brought on by the use of tobacco.

Some people labor under the delusion that tobacco is beneficial to them; that it helps them in performing labor, and if they have mental work to perform, they can do it easier by the aid of tobacco. After men once acquire the habit of using tobacco, there is no doubt that they can do better work with it than without it, just as men who are accustomed to the use of whisky can do more work with it than without it. But if a man never had become accustomed to drinking whisky, he would not feel the want of it, and he could do more and better work without it than he could possibly do by its aid. So also with tobacco. It is true that there are men who have used tobacco who have accomplished great results; but can it be doubted that those same men, if they had never used tobacco, would have accomplished still greater results, and with less expense to health and vitality?

It is a sad sight to see boys and young men using cigarettes, cigars and pipes. They are fastening upon themselves a habit which they cannot easily get rid of. They become slaves to the appetite for tobacco. They are controlled by it, and feel lost and worthless without it.

This habit is entirely too prevalent in Salt

Lake City and other places. The practice is ruinous to the bodily and mental vigor of all the young people who indulge in it. Every parent, and every teacher, and every man who is brought in contact with young people, should use every exertion to stop the practice of smoking. And this can be best done by setting before the young people the serious consequences which are likely to follow its use. Above all things, parents should refrain from setting the example of smoking or chewing tobacco before their children. It is not enough to say to the children that the habit is a bad one. Precepts should be accompanied by example. To say to children "Do as I do" has far more influence than to say "Do as I say." No amount of talk to the effect that tobacco is injurious will have weight with young people when they see the person who thus talks using it himself. There is no room to doubt that the use of tobacco by parents has a directly injurious effect upon the children born to them. This is especially the case where tobacco is used to excess. So with other narcotics.

Already the rising generation of Latter-day Saints are somewhat remarkable for their sprightly dispositions and for their capacity to learn. If the third and fourth generation of Latter-day Saint children, who have descended from men and women who have habitually lived in accordance with the Word of Wisdom, be noticed, it will be found that they have been greatly benefitted by the habits of their parents and ancestors. There are instances of this kind among us. We wish they were more numerous for they would be living examples of the good results which follow the observance of correct habits and modes of living.

A CATHOLIC priest makes the statement that it is the French Jews who enable Russia to float her bonds whenever she needs money, and he blames them for it, as he views Russia as the enemy of the Jews. He also states that two-thirds of the French Chamber of

Deputies are Jews; that the President of the French Republic himself is of Jewish origin; that the Jews control all the papers in France, and that these papers dominate the government; that the Jews own the money of France and direct the banks; and he says if the Jews were to unite and withhold their support from Russia, they would bring that great power to terms.

This is giving the Jews credit for more power than they themselves claim.

Speaking of the influence which the Jews have in our own nation, it is stated that a number of the great American universities now have Jewish professors, notably Harvard, Columbia, Johns Hopkins, and the new university at Chicago.

TAKING INTEREST.

"SHE," said the manager of a great retail establishment, pointing out the forewoman of one of the departments, "is the most successful of all the three hundred salespeople in the house. She began behind a small counter where different colored embroidering silks were sold. I observed that customers would ask for her, and if she was engaged, would wait until she was ready to serve them.

"I wished to find out the reason for this, and offered to bring another saleswoman to a patient customer who was waiting on her one day.

"No," she said. "Miss Crale never forgets the kind of silk which I use. She remembers the grade and even the shade which I bought before. And she takes such an interest in it!"

"These two qualities—her memory of the preference of her customers and her interest in them—have made her the best saleswoman that we have ever had."

No quality will strengthen the influence of a sister, a wife or a mother so much in her home as this persistent remembrance of the little likes and dislikes of those about her, with a hearty effort to indulge them.

For Our Little Folks.

A VISIT TO LEHMEN'S CAVE.

ON seeing so many young people writing to your paper I have concluded to try and write a description of Lehmen's Cave, Nevada.

While visiting among friends and relatives in Snake Valley, Nevada, I concluded to visit the noted cave of which I had heard so much. So on the morning of July 17th last, I with a party of friends started for Lehmen's place. On arriving there we rested for some time, and then started for the cave, which was only a short distance away.

On entering, we first lighted our candles (of which we had a good supply) and then descended a long, winding stairway that finally brought us to the first room which is called the "Temple of the Gods." This room contains marvelous statues many feet high. Going on through a narrow passage we came upon monuments named for some of our Presidents of the United States, Washington, Lincoln and Grant monuments. They were very large columns of rock.

Passing on we entered a long room which was called the "Musical Gallery." This gallery has formations of rocks or stalactites hanging in the form of icicles suspended from the top of the room many feet above. These when touched with

another rock have different sounds, and it is said there can be beautiful tunes played upon them.

Passing on up a flight of stairs we came into the "Furniture Room." The rocks here greatly resemble chairs, sofas, tables, etc. Going along a narrow channel for some distance we saw monuments on each side which were very beautiful. At last we came to "Pompey's Pillar," a tall column of rock rising many feet above our heads. Only a few steps away was a rock which was called, and which resembled a "Lady's Side Saddle."

Continuing on we came to a most wonderful sight called the "Niagara Falls." The rocks here look like the falling waters of Niagara. Leading from the "Falls" was a narrow tramway which finally brought us to "Bell Fountain Station," which was at the junction of three roads.

On going a few steps farther we again ascended stairs, this time coming to a long, low passage through which we had almost to creep. This room was called the "oven," the sand greatly resembling ashes. Farther on we descended stairs which brought us to a large, beautiful room called the "Skating Rink." In one end of this room were two rocks resembling bride cakes. These were called Washington's and Grant's Bride Cakes.

Passing up the stairs we came to a lovely little lake which is called "Lake Como." Turning to the

right we ascended a short distance where on the left of the passage rose "Cleopatra's Needle," a tall, lovely and magnificent column of rock about twelve feet high. To the left of this "Needle" was the "Pillar of Beauty," a rock looking very much like coral and about three feet high and the same in circumference.

Retracing our steps we started on another route which very soon brought us to a room where the rocks look like trees. It is called the "Cypress Swamp." In one end of this room was a bed of rock looking like a river and is named the "River of Lethe." Going down another stairway we came to a large rock called the "Fish-net;" also in the same room was a rock in the shape of a wing and called the "Angel's Wing."

The next room we entered was the "Republican Hall." We then ascended a long flight of stairs cut in the solid rock. On either side rose large boulders which looked as if they would fall and crush us. This pathway led for about fifty feet through those large boulders and was called the "Rocky Road to Dublin."

After going over this part of our road the path suddenly opened out into a large room five hundred feet square, and over three thousand feet from the main entrance. Leaving this room we again retraced our steps back to Lake Como, then started on a new route which

brought us to a long, narrow passage, called the "Lean Man's Delight." Going on we came to a room which was called the "Fish Market," the rocks here hanging in the form of fish. Turning to the left we came to a long, low and narrow tunnel through which we had to creep, called the "Fat Man's Misery." This passage brought us to the "Crystal Palace," a small but lovely room. The rocks in it are very much like crystal. Leaving this room we retraced our way back, and after loading ourselves with beautiful specimens, we started back to the entrance, arriving there safely after being under ground five hours.

This wonderful cave was discovered in March, 1885. While Mr. Lehmen was hunting cattle in the mountains he came upon a small hole in the ground. He afterwards explored it and found what I have but briefly described.

Maggie Barney.

DESERET, UTAH.

THE IRISH HORSE AND THE INFANT.

MRS. F—— mentions several instances of the sagacity of horses. Some horses in the county of Limerick, which were pastured in a field, broke bounds like a band of unruly schoolboys, and scrambling through a gap which they had made in a fence, found themselves in a narrow lane. Along the quiet by-road they galloped helter-skelter, at

full speed, snorting and tossing their manes in the full enjoyment of their freedom, but greatly to the terror of a party of children who were playing in the lane. As the horses were seen tearing wildly along, the children scrambled up the bank into the hedge, and buried themselves in the bushes, regardless of thorns—with the exception of one poor little thing, who, too small to run, fell down on its face, and lay crying loudly in the middle of the narrow way.

On swept the horses; but when the leader of the troop saw the little child lying in his path, he suddenly stopped, and so did the others behind him. Then stooping his head, he seized the infant's clothes with his teeth, and carefully lifted it to the side of the road, laying it gently and quite unhurt on the tender grass. He and his companions then resumed their gallop in the lane, unconscious of having performed a remarkable act.

Learn a lesson from those wild Irish horses. As you hurry along in the joyousness of youth, reflect and look before you to see whether there lies not on your road someone who requires your help. Believe me, in your path through life you will find many poor little infants who require to be lifted up and placed in safety. Do not be less obedient to the promptings of duty than were those dumb animals to the reason or the instinct implanted in their breasts.

LANGUAGE AMONG DOGS.

The most convincing and remarkable evidence that animals can talk to each other was witnessed a short time ago near Lawrence, Kansas, on the farm of William Seymour. Seymour has two dogs which are accustomed to remain in the barns and have become firm friends with the horses. To such an extent has this friendship progressed that when any of the horses or either of the dogs have been away from home for any time, immediately on their return they rush together and rub noses and give other evidence of delight at meeting.

The dogs and horses go to the pasture together and return home at evening in company. This remarkable and close friendship has been noted by many and much commented upon, but the climax was reached when one of the dogs came rushing from a small piece of timber about half a mile from the barn. He ran hurriedly up to the other dog and whined and barked in a queer manner and then ran to the house.

The second dog at once jumped to his feet and started off on a run to the woods as fast as he could go. The first dog hunted around the place until he found Mr. Seymour, and then by barks and strange antics attracted his attention and started back toward the timber.

Mr. Seymour paid little attention

to him until he was told what had occurred at the barn, where the two dogs apparently held conversation, and then he followed to the woods. The dog went straight into the woods, and there Mr. Seymour found that one of his horses had fallen down in a small watercourse, which was so narrow and steep that it was impossible for the animal to rise.

The horse was lying perfectly still, while the second dog was sitting by its head licking its face and showing by its attentions that it intended to comfort the horse all that was in its power. The fact that the horse was lying in an out-of-the-way place, with the additional fact that the second dog did not hesitate, but went directly to where it had fallen, seems to indicate that the first dog had told the story and given directions for finding the horse that was in trouble.

IT PAYS TO BE PLEASANT.

It seems even monkeys differ in disposition, and in this respect are like children. It is told of a small monkey in the zoological gardens at Marseilles that everyone who visited the place noticed him because he was always friendly and apparently happy, sitting in the front of his cage, bowing to everyone who passed. He never joined in the frequent quarrels that went on between the other monkeys in the cage, and never was cross or snappish over any real or fancied "teasing" of which the boys were guilty. The result was he had many more dainties given him than the others received, and was remembered by all visitors because of his sunny disposition, when none of the others were thought of twice.

Cross boys and girls lose many nice things they might have.

THE WORKS OF GOD.

KEY A

{	: d	s ₁ : m	r : d	t ₁ : d	r : s ₁	d : t ₁	d : r	m : —	— }
1.	God	made the	sky that	looks so	blue,	He	made the	grass so	green,
2.	God	made the	sun that	shines so	bright	And	gladdens	all	I see,
3.	God	made the	cow to	give us	milk,	The	horse for	us	to use;
4	God	made the	wa - ter	for our	drink,	He	made the	fish	to swim,

{	: m	s : m	d : d	r : t ₁	s ₁ : s ₁	d : m	r : t ₁	d : —	— }
	He	made the flow'rs	that	smell so	sweet	In	pret - ty	col - ors	seen
	It	comes to	give us	heat and	light,	How	thankful	we should	be!
	We'll	treat them	kind - ly	for His	sake,	Nor	dare His	gifts	a - buse.
	He	made the	tree	to	bear us	fruit,	O	how should	we love Him!

THE MIRACLE OF THE GULLS.

'Twas in the early days; the little band
Of pioneers had found the promised land—
And being tendered "freedom of the vale,"
(An ancient courtesy of hill and dale
Holding the Desert Seal) had looked around
The stretch of alkali and salt-scarred ground,
Making a canvass of the doubtful field,
To learn what portion might be deemed to yield
Best favor to the seeds which each new comer
Would hazard to the mercy of the summer.

They chose the region at the canyon's neck
Where ensign's uplands hold the plains in check,
And scarred the yellow levels of the plain
With lines of hillocks heaped with precious grain,
An act whose import meant the fate of more
Than the mere seeming of its portent bore:
For the experimental crop would furnish test
By which the valley—chosen of the West—
Might prove its title to the proffered honor
Of taking dignities of State upon her.

The crops put in, the people half in fear
Prepared to hide the rigors of the year,
Looking with doubt upon the dreary waste
In whose poor promise such high hope was placed;
But when spring bustled in with friendly air,
Making the stretches of the desert fair,
And in the fields the wheat's green lash, and blonde,
Thick tresses of the corn made blithe respond,
Their grateful hearts read in its promised treasure
A sign to justify faith's fullest measure.

But not for long their jubilation held sway;
For as in mockery of their joy, one day
There swept a plague across the vale as dire
To all it touched as devastating fire;
Thwarting the promise of the vagrant soil—
Redeemed from desert sloth by care and toil—
To yield its largess to the lives of those
Who pledged the barren prairie to the rose;
And with a threat of certain famine, chilling
The golden hopes with which each heart was thrilling.

Up from the mountains, shorn of their late snows,
A swarm of crickets like a cloud arose;
And down the valleys, sweeping horde on horde,
Pounced on the novel luxuries of the sward;
Blackening the earth where'er a flag of green
Or amber banner of the grain was seen,
In such dense masses from the near east swarmed,
The whole long line of mountains seemed transformed
Into one great Vesuvius of crickets
Belching their lava on the green wheat-thickets.

Amazed the people looked upon the sight;
Then, sensing all the horrors of the blight—
Armed each with bushes—willow, branch and rod
And strove to drive the plunderers from the sod.
Threshing the fields about with dexterous hand
Sought to "scare off" the depredating band;
But all in vain they plied: each vicious thrust
Raised only in their eyes a glittering dust
That rose but for a breath to settle quicker
In some new spot where corn and wheat were thicker.

From morn till sundown waxed the strange affray
The weary threshers hoping with the day
To see the long protracted pillage cease;
But not so agile sped the plague's release,
For when night passed, the azure beams of morn
Showed them the fields in dire proportion worn
By 'vantages of intervening hours,
And the dusk hosts with undiminished powers
Plying with active zeal their siege of eating,
With not the faintest symptom of retreating.

Foiled in their only strategic resource,
The people left the plunderers to their course;
But as they hopeless gazed upon the pest
A wonder happened: out from the dim west,
Where the blue islands flecked the strange salt sea,
A dense white cloud rose up mysteriously,
And over miles of lake and alkine waste,
Certain as if some hand its course had traced,
A troop of gulls swept toward the pest-worn spot,
And circling down upon each emerald plot
Blackened and blistered by the winged vermin—
Spread the effective shelter of their ermine.

About the fields, in every yard and street,
Where e're the ambushed crickets beat retreat,
The sea-gulls sped like fate;—staid hen and duck
Saw the strange fowl, with loud and alien cluck,
Boldly within their sacred precincts feed
On this rapacious pest with gormand greed.
Oft as tired nature forced them to refrain
With many qualms they yielded up again,
Then gorged anew, with certain will inclining
To do full honor to this sumptuous dining.

So passed the day of wonder; and at night
When no faint vestige lingered of the blight
Back to the desert isles from whence they flew,
The guardian angels of the vale withdrew;
And they who looked upon the marvelous scene
Gave thanks for the deliverance unforeseen—
This visitation of the wild sea-gulls—
Saying, "It is the day of miracles;
No simple chance compelled the strange migration;
God has preserved His people from starvation."

Josephine Spencer.

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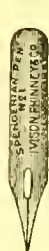
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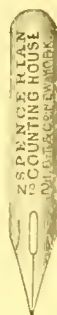
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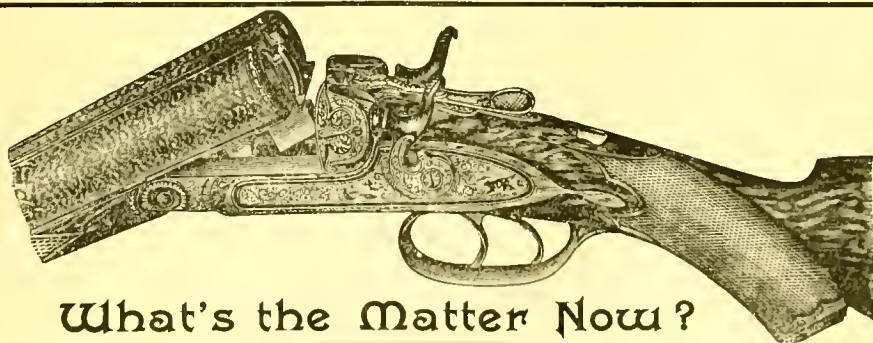
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A. H. Woodruff,	- - -	Liberty Park
John F. Coe,	- - -	cor. 2nd South and 3rd East
J. W. Rogers & Co.,	- - -	Park Terrace Drug Store
Robinson & King,	- - -	347 West Temple
J. W. Harris	- - -	210 C Street
John Brown,	- - -	cor. North Temple and 2nd West
C. P. Held,	- - -	377 6th Street
Richard Duerden,	- - -	Bountiful
Centerville Co-op.,	- - -	Centerville
Pacific Lumber & Building Company,	- - -	Sugar
James Neilson,	- - -	Big Cottonwood
George Saville,	- - -	Mill Creek
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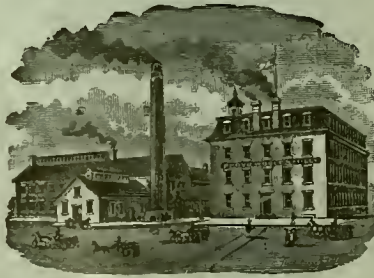
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